

174 Plate LXXXI represents a portion of a large and very interesting collection made up by M. Pabbé Furet, of Hakodate. The specimens were 172
323 obtained from various localities in Yezo and from Awomori, on the main island of Japan. It is scarcely within the province of this article to discuss this part of the subject at length, particularly since to do so would require numerous references to Japanese pottery, and many additional illustrations to present the subject clearly. Those who are already acquainted with ancient Japanese pottery will immediately recognize that these specimens are entirely different in form and decoration from any found in Japanese graves. Professor Milne states, as a historical fact, that the Ainu in the neighborhood of Nemuro "used flint instruments and manufactured pottery until late in the last century." The basis of this statement seems to be that Mr. Charles Maries saw in the houses of Ainu, near Uroldzumi, clay vessels in appearance very like the fragments from the shell-heaps, from which he concluded that the Ainu at that time still made pots; and further, that a book published in the year 1800 gives drawings and descriptions of pots at that time manufactured by the Ainu.

The evidence is not quite convincing. Professor Milne thinks the Ainu gave up making pottery because they could get it from the Japanese. But, as far as my observation goes, they do not use much pottery of any kind. Their implements are of wood, and if one occasionally finds a Japanese tea-set in an Aino house, it will be about the extent of their possessions of that kind of ware.

172 The shell-heaps furnish still further evidence of the early occupancy of Japan by a race certainly closely related to the Ainu. It is a peculiarity of the latter that the humerus and the tibia are very much flattened or platymeric. Such bones have been found by Professor [45]
[266] Morse in the shell-heaps, with indications of cannibalism among the people.

A Japanese writer has recently published a description of two peculiar huts still in existence in Shonai, on the west coast of Japan, which he believes may have been erected by the people who made the pottery of the kitchen-middens.*

181 If we may judge from the authority of old Japanese writings, and also from other evidence, such, for example, as the discovery of indications of cannibalism in the shell-heaps by Professor Morse, and the cruel modes of punishment brought forward by H. von Siebold, the Ainu were once a fierce and warlike people. They are now gentle and courteous in manner, and one can scarcely believe that they are descendants of cruel savages. Only once, while I was alone among them on the northeast coast, I had the misfortune to incur the displeasure of the chief man of the village, the largest Aino I saw in all my travels.

I had seen some of his people the day before, and had promised them

* Y. Hashiba. Dwellers in pits still found at Shonai. Bulletin of the Tokyo Anthropological Society, III (1888), 152. Printed in Japanese.

/772 cont. /

841 hard it will be several years before they can have children. If
826 both mates have hard blood they are condemned to childless-
ness, and nothing can help them, not even the cures mentioned
above. It is significant that in this case they are not permitted
[754] to turn to the shamans for help. These would definitely refuse
to trouble the gods with such unclean affairs (ciachkire oruspe).

842 Sterility is not, however, something that should be punished
597 with contempt. A childless family usually adopts a child from
538 relatives. In the Ainu sagas and fairy tales it often happens
that brave heroes who have always been successful in life and
who have obtained a beautiful wife through great dangers and
exertion, remain childless just because they were so powerful
(we-nupuru). For children are ordinarily born only to the
weaker (we dian) heroes of Ainu folklore.

841 Women who have no menstruation are recognized as sterile.
834 These are the so-called "pure" who are designated by the Ainu
589 as kiejsach machneku (that is, "bloodless"). These girls are
strictly forbidden to have sexual intercourse with men, since
they might by this find immediate death. Not long after my
arrival among the Ainu /773/ a woman who had preserved her
innocence till late in life, died. She had shamanic tendencies
[756] and had for a long time been a shaman, from which can be
deduced that she had a more tender and more receptive nervous
system than the other girls. Among the Ainu can be found
women with whom menstruation stops in youth. These women
are condemned to complete sexual abstinence. A woman was
pointed out to me who, though she lived together with an old
man and was considered his wife, slept apart from him for the
above mentioned reason. This had been going on for many
years.

886 Menstruation. The Ainu know that when menstruation
145 ceases that period of life begins for the woman when she is no
longer capable of being fertilized. They were, however, un-
able to give me the average age at which this occurs. The
Russian doctor N. Kirilov calculates this age to be 40 years.

/773 cont. /

886 However, I believe that this figure is entirely arbitrary and
145 based on the statements of only a few persons. My Ainu friends showed me a woman who must have been from 56 to 60 years old since her son was already 34. She had stopped menstruating scarcely three years before and was certainly not to be regarded as an exception, according to my acquaintances. From the statistical data that I collected among the population on the eastern shore of Sakhalin Island, it appears that 12 persons were [63] born to women of over 40 years of age. Of these women five bore children between the ages of 41 and 45, seven between the ages of 46 and 53. This constitutes 20 percent of all the women over 40 on the eastern shore of the island. It should be noted, however, that I only registered cases in which the children had remained alive, that is to say, the actual number of births is much greater. It may therefore be justly assumed that there are many women among the Ainu who menstruate beyond the age of 40 and whose menopause does not take place before 50.

841 Menstruation is not always regular among Ainu women.
145 I knew for instance a young woman who later died of influenza at the age of 25, and who, according to her husband, lost so little blood that he would jokingly call her a man. This circumstance the young Ainu considered the cause of her sterility, and he sorrowfully confessed to me, that he would have to look for another wife in order to obtain offspring. She frequently complained of pains and said she had the feeling as though something moved in her entrails that caused these pains. Sometimes she also experienced difficulty in breathing at the same time.

It sometimes happens, though rather rarely, that Ainu women have their menstruation not every month, but every sixth week, which is called kiem o-utur tuima, that is, a great interruption of the blood.

Ordinarily menstruation lasts two to three days, and with some women it last four days. In the latter case it is always painful.